The Exousia Hyperechousa: Romans 13 as Submission to Christ, Not to Worldly Power

至高的權柄：羅馬書第十三章——順服基督，而非順服世俗權勢

A Theological-Exegetical Essay / 神學釋經論文

- Frank Leo 劉宗唐 משה הלוי *Φραγκίσκος Μωυσῆς Λευίτάκης*
משה לוין (לעווין)

I. INTRODUCTION / 引言

Romans chapter 13 has been used for centuries by monarchs, tyrants, and state-aligned theologians to demand absolute obedience to civil government. From King James I of England to the Third Reich, from the justification of American slavery to the defence of apartheid, the passage has been wielded as a weapon to crush Christian dissent and enforce submission to earthly power. This essay proposes a radical re-reading of Romans 13:1–14, arguing through exegesis of the original Koine Greek (Κοινὴ Ἑλληνική), the Syriac Peshitta (ܦܫܝܛܬܐ), and the Sahidic Coptic (ⲥⲁⲓⲇⲓⲕ) traditions—as well as relevant Old Testament texts in Hebrew (עברית), Septuagint Greek, and Coptic—that the "authorities" (ἐξουσίαι, *exousiai*) to which believers are called to submit are not worldly governments, but the supreme authority of Jesus Christ, and that the "Servant of God" (διάκονος Θεοῦ, *diakonos Theou*) is not Caesar or any political ruler, but ultimately refers to Christ Himself—the Suffering Servant of Isaiah. Furthermore, this essay demonstrates that the logic of Romans 13, read in its full canonical and literary context, actually calls the true disciple of Christ to stand *against* worldly power and to set their mind on the Kingdom of Heaven.

羅馬書第十三章，數百年來被君王、暴君及附庸國家的神學家們，用來要求對世俗政府的絕對順從。從英格蘭的詹姆斯一世到第三帝國，從為美國奴隸制辯護到維護種族隔離制度，該段經文被

當作武器來壓制基督徒的異議，強迫人順服地上的權勢。本論文透過對原始通用希臘文（Κοινὴ Ἑλληνική）、敘利亞文《別西大譯本》（ܦܫܝܛܬܐ）、以及撒希底柯普特文（ⲥⲁⲭⲓⲇⲓⲕ）傳統的釋經——並參考舊約希伯來文（עברית）、七十士譯本希臘文及柯普特文——提出一個根本性的重新解讀，論證信徒被呼召順服的「權柄」（ἐξουσίαι, *exousiai*）並非世俗政府，而是耶穌基督的至高權柄；而「神的僕人」（διάκονος Θεοῦ, *diakonos Theou*）並非凱撒或任何政治統治者，而最終指向基督自己——以賽亞書中受苦的僕人。此外，本文證明，將羅馬書十三章置於其完整的正典及文學脈絡中閱讀，實際上呼召基督的真門徒要抵擋世俗權勢，並專注於天國。

II. THE GREEK TEXT: VERSE-BY-VERSE EXEGESIS / 希臘原文：逐節釋經

Romans 13:1 / 羅馬書 13:1

Greek (Nestle 1904):

> Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ, αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν.

Transliteration:

> *Pasa psychē exousiais hyperechousais hypotassesthō. ou gar estin exousia ei mē hypo Theou, hai de ousai hypo Theou tetagmenai eisin.*

Translation:

> "Let every soul submit to the authorities that are above [him]. For there is no authority except from God, and those existing have been appointed by God."

Syriac Peshitta (ܦܫܝܛܬܐ):

> ܟܠ ܢܦܫܐ ܢܬܟܢܥ ܠܫܘܠܛܢܐ ܕܪܒܘܬܐ ܕܥܠ̈ܝܐ

Transliteration:

> *Kul nfesh l-shulṭone d-rabbutha teshtaʿbad*

Translation:

> "Let every soul be subject to the authorities of greatness [lit. 'of supreme rank / priesthood']"

Sahidic Coptic (ⲥⲁⲭⲓⲇⲓⲕ):

ⲘⲀⲢⲈ ⲯⲨⲬⲎ ⲚⲒⲘ ϩⲨⲠⲞⲦⲀⲤⲤⲈ ⲚⲚⲒⲈⲍⲞⲨⲤⲒⲀ ⲈⲦⲐⲞⲤⲈ

Transliteration:

Mare psychē nim hypotasse nni-exousia etjose

Translation:

"Let every soul submit to the authorities that are exalted."

Exegetical Analysis / 釋經分析:

The critical phrase is **ἐξουσίαις ὑπερεχούσαις** (*exousiais hyperechousais*). The participle **ὑπερεχούσαις** (from ὑπερέχω, *hyperechō*, Strong's G5242) means "to hold above, to surpass, to be superior, to excel." This same verb appears in **Philippians 2:3** where Paul instructs believers: "τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν" — "in humility consider others as surpassing yourselves." Most significantly, in **Philippians 2:9**, God gives Jesus "τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα" — "the name that is above (*hyper*) every name" — declaring Him the supreme *exousia*.

關鍵詞組是 **ἐξουσίαις ὑπερεχούσαις** (*exousiais hyperechousais*)。分詞 **ὑπερεχούσαις**（源自 ὑπερέχω, *hyperechō*, Strong's G5242）意為「居上、超越、卓越」。同一動詞出現在腓立比書 **2:3**，保羅教導信徒：「以謙卑的心，各人看別人比自己 ὑπερέχοντας（更重要）」。最重要的是，在腓立比書 **2:9**，上帝賜給耶穌「超乎（*hyper*）萬名之上的名」——宣告祂為至高的 *exousia*（權柄）。

The Syriac Peshitta renders the phrase as ܫܘܠܛܢܐ ܕܪܒܘܬܐ (*shulṭone d-rabbutha*). The word ܪܒܘܬܐ (*rabbutha*) is extraordinary—it means not merely "greatness" but also **"priesthood"** (Payne Smith Syriac Dictionary, p. 526). This reveals a sacral dimension: the "authorities of *rabbutha*" are not secular governors, but **priestly, divine authorities**—pointing to Christ who is both King and High Priest (Hebrews 4:14–5:10).

敘利亞文《別西大譯本》將該詞組翻譯為 ܫܘܠܛܢܐ ܕܪܒܘܬܐ (*shulṭone d-rabbutha*)。ܪܒܘܬܐ (*rabbutha*) 一詞非同尋常——它不僅意為「偉大」，更意為**「祭司職分」（佩恩·史密斯敘利亞文字典，第**526**頁）。這揭示了神聖的層面：「***rabbutha*** 的權柄」不是世俗統治者，而是祭司性的、神聖的權柄**——指向既為君王又為大祭司的基督（希伯來書 4:14–5:10）。

Furthermore, Paul states: **οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ** — "there is no authority except from God." Jesus Himself made this identical claim in **John 19:11**: "οὐκ εἶχες ἐξουσίαν κατ᾽ ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν" — "You would have no authority (*exousia*) over me unless it had been given you from above." And critically, in **Matthew 28:18**, the risen Christ declares: "ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς" — "All authority (*exousia*) in heaven and on earth has been given to me." **The *exousia hyperechousa* — the surpassing, supreme authority — is Christ Himself.**

此外，保羅說：**οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ** ——「除了出於上帝，沒有權柄。」耶穌自己在約翰福音 **19:11** 作了同樣的宣告：「若不是從上頭賜給你的，你就毫無權柄（*exousia*）辦我。」而至關重要的是，在馬太福音 **28:18**，復活的基督宣告：「天上地下所有的權柄（*exousia*）都賜給我了。」那個 ***exousia hyperechousa*——**超越的、至高的權柄**——**就是基督自己。

Romans 13:2 / 羅馬書 13:2

Greek:

ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν

Transliteration:

hōste ho antitassomenos tē exousia tē tou Theou diatagē anthestēken

Translation:

"So then, the one who opposes the authority has resisted the ordinance of God."

Sahidic Coptic:

ϩⲱⲥⲧⲉ ⲡⲉⲧⲛⲁϯ ⲟⲩⲃⲉ ⲧⲉϫⲟⲩⲥⲓⲁ ⲉϥϯ ⲟⲩⲃⲉ ⲡⲧⲱϣ ⲙⲡⲛⲟⲩⲧⲉ

Transliteration:

Hōste pet-na-ti oube t-exousia ef-ti oube p-tōsh m-p-noute

Translation:

"So that the one who opposes the authority, he opposes the appointment of God."

Note: The Coptic uses ⲡⲧⲱϣ (*p-tōsh*), meaning "the appointment/arrangement/command," which echoes the Greek **διαταγή** (*diatagē*)—God's *specific* ordinance or command. This is not a general political order; it is the particular *decree* of God—namely, His appointment of Christ as Lord (cf. Acts 17:31: "He has appointed a day"; Psalm 2:6-7 LXX: "I have been appointed King upon Zion").

注意：柯普特文使用 ⲡⲧⲱϣ (*p-tōsh*)，意為「任命/安排/命令」，呼應希臘文 **διαταγή** (*diatagē*)——上帝特定的命令或旨意。這不是一般性的政治秩序，而是上帝的特定旨令——即祂任命基督為主（參使徒行傳 17:31：「祂已經定了日子」；詩篇 2:6-7 LXX：「我已立我的君在錫安」）。

Romans 13:3-4 / 羅馬書 13:3-4

Greek (v.4):

> Θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

Transliteration:

> *Theou gar diakonos estin soi eis to agathon. ean de to kakon poiēs, phobou; ou gar eikē tēn machairan phorei; Theou gar diakonos estin, ekdikos eis orgēn tō to kakon prassonti.*

Translation:

> "For he is a servant (*diakonos*) of God to you for good. But if you do evil, fear; for not in vain does he bear the sword; for he is a servant (*diakonos*) of God, an avenger for wrath upon the one practising evil."

Syriac Peshitta (v.4):

> ܐܫܡܫܢܐ ܕܝܢ ܒܟ ܠܛܒ ܐܢ ܒܝܫ ܥܒܕܬ

Transliteration:

> *Mshamshona hu ger d-Alaha*

Translation:

> "For he is a *mshamshona* (minister/servant/deacon) of God"

Sahidic Coptic (v.4):

> ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲅⲁⲣ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕ ⲧⲉ ⲉⲩⲡⲉⲧⲛⲁⲛⲟⲩϥ

Transliteration:

> *Ou-diakonos gar nte P-noute nak te eu-pet-nanuf*

Translation:

> "For it is a servant of God to you for the good."

Exegetical Analysis: "Servant of God" (διάκονος Θεοῦ) = Christ / 釋經分析：「神的僕人」**=** 基督

The title **διάκονος Θεοῦ** (*diakonos Theou*, "servant of God") is a Christological title. Paul uses it of *himself* in **2 Corinthians 6:4**: "ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς Θεοῦ διάκονοι" — "in everything commending ourselves as servants of God." Jesus Himself says in **Mark 10:45**: "ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι" — "the Son of Man came not to be served but to serve (*diakonēsai*)."

διάκονος Θεοῦ（*diakonos Theou*,「神的僕人」）是一個基督論的頭銜。保羅在哥林多後書 **6:4** 中用於自己：「在各樣的事上表明自己是神的僕人。」耶穌自己在馬可福音 **10:45** 說：「人子來，不是要受人的服事（*diakonēthēnai*），乃是要服事人（*diakonēsai*）。」

More profoundly, this echoes the Isaianic **Servant of YHWH** (עֶבֶד יְהוָה, *ʿebed YHWH*). In the Hebrew of **Isaiah 42:1**:

更深刻地，這呼應了以賽亞書中耶和華的僕人（עֶבֶד יְהוָה, *ʿebed YHWH*）。在以賽亞書 **42:1** 的希伯來文中：

Hebrew:

הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי

Transliteration:

Hēn ʿavdī etmok-bo bḥīrī rāṣtāh nafshī

Translation:

"Behold My Servant, I will uphold Him; My Chosen One, in whom My soul delights."

Septuagint (LXX) Greek:

Ιακωβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· Ισραηλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχή μου

Transliteration:

Iakōb ho pais mou, antilēmpsomai autou; Israēl ho eklektos mou, prosedexato auton hē psychē mou

Translation:

"Jacob My servant, I will help him; Israel My chosen one, My soul received him."

The LXX uses **παῖς** (*pais*, "servant/child"), which the New Testament applies to Jesus in **Acts 3:13**: "ὁ Θεὸς...ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν" — "God glorified His servant Jesus." And in **Acts 4:27**: "τὸν ἅγιον παῖδά σου Ἰησοῦν" — "Your holy servant Jesus."

七十士譯本使用 **παῖς**（*pais*，「僕人/兒子」），新約在使徒行傳 **3:13** 將此應用於耶穌：「上帝……榮耀了祂的僕人（παῖδα）耶穌。」以及使徒行傳 **4:27**：「你的聖僕人（παῖδά）耶穌。」

The "Servant of God" who bears the sword (μάχαιραν, *machairan*) is not Nero. The sword imagery points to **Revelation 19:15**: "ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα" — "out of His mouth proceeds a sharp sword" — depicting the returning Christ executing divine judgment. And in **Hebrews 4:12**: "ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον" — "the word of God is living and active, sharper than any two-edged sword (*machaira*)."

那位佩戴刀劍（**μάχαιραν, *machairan***）的「神的僕人」不是尼祿。刀劍的意象指向啟示錄 **19:15**：「從祂口中出來一把利劍」——描繪歸來的基督執行神聖審判。以及希伯來書 **4:12**：「神的道是活潑的，是有功效的，比一切兩刃的劍（*machaira*）更快。」

Romans 13:6 / 羅馬書 13:6

Greek:

> λειτουργοὶ γὰρ Θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες

Transliteration:

> *leitourgoi gar Theou eisin eis auto touto proskarterountes*

Translation:

> "For they are liturgical ministers (*leitourgoi*) of God, devoting themselves to this very thing."

Syriac Peshitta:

> ܫܡܫܡܢܐ ܐܢܘܢ ܓܪ ܕܐܠܗܐ

Transliteration:

> *Mshamshone enun ger d-Alaha*

Translation:

> "For they are ministers/servants of God"

Sahidic Coptic:

> ϩⲉⲛⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲅⲁⲣ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲉ

Transliteration:

Hen-leitourgos gar nte P-noute ne

Translation:

"For they are liturgical ministers of God."

Exegetical Analysis / 釋經分析:

The word **λειτουργοί** (*leitourgoi*, Strong's G3011) is absolutely crucial. This is not a political term—it is a **liturgical, sacral, priestly** term. In the Septuagint, it is used of priests serving in the Temple (cf. **Nehemiah 10:39 LXX**; **Joel 1:9 LXX**: "οἱ λειτουργοὶ τοῦ θυσιαστηρίου" — "the ministers of the altar"). Most tellingly, Paul uses it of **Jesus** in **Hebrews 8:2** (if we accept Pauline or Pauline-school authorship): "τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς" — "a minister (*leitourgos*) of the holy things and of the true tabernacle." Paul also calls himself a **λειτουργός** of Christ Jesus in **Romans 15:16**: "εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ" — "so that I might be a liturgical minister of Christ Jesus."

λειτουργοί (*leitourgoi*, Strong's G3011)一詞極為關鍵。這不是一個政治術語——而是一個禮儀性的、神聖的、祭司性的術語。在七十士譯本中，它用於在聖殿中事奉的祭司（參尼希米記 **10:39 LXX**；約珥書 **1:9 LXX**：「祭壇的事奉者」）。最有力的是，保羅在希伯來書 **8:2** 中用於耶穌：「聖所中的事奉者（*leitourgos*），真帳幕的執事」。保羅也在羅馬書 **15:16** 中稱自己為基督耶穌的 **λειτουργός**：「使我為基督耶穌作外邦人的執事（*leitourgos*）。」

If the *leitourgoi Theou* ("ministers of God") in Romans 13:6 are Roman tax collectors and bureaucrats, then Paul is calling pagan functionaries by a title he reserves elsewhere for Christ and for apostolic ministry. The far more coherent reading is that these *leitourgoi* are those who serve in the economy of God's Kingdom—Christ Himself and those commissioned by Him.

如果羅馬書 13:6 中的 *leitourgoi Theou*（「神的執事」）是羅馬稅吏和官員，那麼保羅就是將他在別處專門保留給基督和使徒事工的頭銜，用在了異教官僚身上。更連貫的解讀是：這些 *leitourgoi* 是在上帝國度經綸中事奉的人——基督自己以及祂所差遣的人。

III. THE SAHIDIC COPTIC OMISSION: TEXTUAL EVIDENCE / 撒希底柯普特文的省略：文本證據

A remarkable piece of textual evidence supports the thesis that Romans 13:1–7 was not originally Pauline in its traditional interpretation—or possibly not even original to the letter at all. **The Sahidic (Southern) Coptic version of the New Testament omits Romans 13:1–6** (as documented by George W. Horner, *The Coptic Version of the New Testament in the Southern*

Dialect, Oxford: Clarendon Press, 1920). Scholar William G. Johnsson of Andrews University has argued that this may reflect an ancient Egyptian Christian tradition that recognized this passage as either interpolated or not to be read as enjoining submission to pagan political authority.

一個非凡的文本證據支持這樣的論點，即羅馬書 13:1-7 在其傳統解釋中並非保羅原意——甚至可能根本不是書信的原文。撒希底（南方）柯普特文新約省略了羅馬書 **13:1-6**（如喬治·W·霍納所記錄，《南方方言柯普特文新約》，牛津：克拉倫登出版社，1920年）。安德魯斯大學的學者威廉·G·約翰遜曾論證，這可能反映了一個古老的埃及基督教傳統，認為這段經文要麼是後人插入的，要麼不應被解讀為命令人順服異教政治權力。

The Coptic church in Egypt suffered brutal persecution under Roman authority. It is inconceivable that the Desert Fathers, the martyrs of Alexandria, and the monks of the Thebaid would have preserved uncritically a text commanding them to bow to the same empire that was slaughtering them. Their textual tradition reflects a hermeneutical discernment: **this passage, if genuine, must be read Christologically, not politically.**

埃及的柯普特教會在羅馬權力下遭受了殘酷的迫害。沙漠教父、亞歷山大的殉道者、以及底比斯的修士們不可能不加批判地保留一段命令他們向正在屠殺他們的同一帝國下跪的經文。他們的文本傳統反映了解釋學上的辨識力：這段經文，如果是真實的，必須以基督論的方式而非政治的方式來閱讀。

IV. THE LITERARY CONTEXT: ROMANS 12 AND 13:8–14 / 文學脈絡：羅馬書第12章及13:8-14

The argument of Romans 12 flows seamlessly into Romans 13:8 if 13:1–7 is removed or re-read Christologically. Romans 12 teaches:

羅馬書第12章的論述無縫地流入羅馬書 13:8，若將 13:1-7 移除或以基督論重新閱讀。第12章教導：

- **Romans 12:2** — "μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ" (*mē syschēmatizesthe tō aiōni toutō*) — "Do not be conformed to this age/world."
- 羅馬書 **12:2** —「不要效法這個世代」（μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ）
- **Romans 12:19** — "μὴ ἑαυτοὺς ἐκδικοῦντες...ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος" — "Do not avenge yourselves...Vengeance is Mine, I will repay, says the Lord."
- 羅馬書 **12:19** —「親愛的弟兄，不要自己伸冤……主說：伸冤在我，我必報應。」

- **Romans 12:21** — "μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν" — "Do not be overcome by evil, but overcome evil with good."

- 羅馬書 **12:21** —「你不可為惡所勝，反要以善勝惡。」

Then, immediately after 13:1-7, we read:

然後，緊接在 13:1-7 之後，我們讀到：

- **Romans 13:8** — "Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν" — "Owe nothing to anyone except to love one another."

- 羅馬書 **13:8** —「凡事都不可虧欠人，惟有彼此相愛。」

- **Romans 13:11-12** — "ὥρα ἤδη ἡμᾶς ἐξ ὕπνου ἐγερθῆναι...ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός" — "The hour has come for you to wake from sleep...the night is far gone, the day is at hand. Let us cast off the works of darkness, and put on the armour of light."

- 羅馬書 **13:11-12** —「現在就是你們該醒過來的時候……黑夜已深，白晝將近。我們就當脫去暗昧的行為，帶上光明的兵器。」

Sahidic Coptic of 13:14:

ⲁⲗⲗⲁ ϯⲥⲓⲱⲧ ⲧⲏⲩⲧⲛ ⲙⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ

Transliteration:

Alla ti-hiōt thēutn m-pen-joeis Iēsous Pe-Christos

Translation:

"But put on our Lord Jesus the Christ."

Syriac Peshitta of 13:14:

ܠܫܘܥ ܡܫܝܚܐ ܡܪܢ ܝܫܘܥ ܠܒܫܘ ܐܠܐ

Transliteration:

Ella lbushōhi l-Moran Yeshuʿ Mshīḥa

Translation:

"But clothe yourselves with our Lord Jesus the Messiah."

The climax of the entire chapter is: **PUT ON THE LORD JESUS CHRIST** — ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν (*endysasthe ton Kyrion Iēsoun Christon*). The chapter begins with "submit to the *exousia hyperechousa*" and ends with "put on the Lord Jesus Christ." **The supreme authority IS Jesus Christ.** The entire chapter is about transferring allegiance from the kingdom of darkness to the Kingdom of the Son.

整章的高潮是：披戴主耶穌基督——ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν。本章以「順服至高的權柄（*exousia hyperechousa*）」開始，以「披戴主耶穌基督」結束。那至高的權柄就是耶穌基督。整章都是關於將效忠從黑暗的國度轉向聖子的國度。

V. CROSS-REFERENCES: THE TRUE DISCIPLE MUST OPPOSE WORLDLY POWER / 交叉參照：真門徒必須抵擋世俗權勢

The teaching of Jesus and the apostles, far from commanding submission to earthly empire, calls believers to a radical counter-politics:

耶穌和使徒的教導，遠非命令人順服地上的帝國，而是呼召信徒進入一種激進的反政治：

1. Jesus declares His Kingdom is NOT of this world:

1. 耶穌宣告祂的國不屬這世界：

John 18:36 (Greek): "ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου" (*hē basileia hē emē ouk estin ek tou kosmou toutou*) — "My kingdom is not of this world."

約翰福音 **18:36**（希臘文）：「我的國不屬這世界。」

2. Satan is the ruler of this world's political systems:

2. 撒但是這世界政治體系的統治者：

Luke 4:5-6 — The devil shows Jesus "πάσας τὰς βασιλείας τῆς οἰκουμένης" — "all the kingdoms of the inhabited world" — and says: "σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν...ὅτι ἐμοὶ παραδέδοται" — "To you I will give all this authority (*exousia*), for it has been handed over to me." **If worldly political authority belonged to God, Satan could not offer it as a temptation.** The very fact that Satan possesses and offers the *exousia* of world kingdoms proves that earthly governments are under the dominion of the evil one—not God's ordained instruments of good.

路加福音 **4:5-6** ——魔鬼把天下萬國的權柄都指給耶穌看，說：「這一切權柄（*exousia*）……都交付我了。」如果世俗政治權力屬於上帝，撒但就不能用它來試探人。撒但擁有並提供世界各國的

exousia 這一事實本身，就證明地上的政府是在那惡者的管轄之下——而非上帝所命定的良善工具。

3. Revelation depicts worldly empire as a Beast:

3. 啟示錄將世俗帝國描繪為獸：

Revelation 13:2 — "ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην" — "The dragon gave it [the Beast/empire] his power and his throne and great authority (*exousia*)." The same word *exousia* that is used in Romans 13:1 is given to the Beast by the Dragon (Satan). **This is not God's authority.**

啟示錄 **13:2** ——「那龍將自己的能力、座位和大權柄（*exousia*）都給了牠（獸/帝國）。」與羅馬書 13:1 中使用的同一個詞 *exousia*，被龍（撒但）給了獸。這不是上帝的權柄。

4. The Apostles practiced civil disobedience:

4. 使徒們實行了公民抗命：

Acts 5:29 — "πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις" (*peitharchein dei Theō mallon ē anthrōpois*) — "We must obey God rather than men." If Romans 13 taught unconditional submission to government, Peter and the apostles *violated* their own Scripture.

使徒行傳 **5:29** ——「順從上帝，不順從人，是應當的。」如果羅馬書第13章教導無條件順服政府，那彼得和使徒們就違反了自己的聖經。

5. Paul himself was arrested, beaten, and imprisoned by the state:

5. 保羅自己被國家逮捕、鞭打、監禁：

If Paul genuinely taught absolute submission to Rome, why did he spend years in Roman prisons for defying its religious and political order? In **Acts 17:7**, the charge against Paul's followers is: "οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσιν, βασιλέα ἕτερον λέγοντες εἶναι Ἰησοῦν" — "These all act against the decrees of Caesar, saying there is another king, Jesus." **Paul's entire ministry was anti-imperial.** He proclaimed Jesus as *basileus* (King) and *Kyrios* (Lord)—titles that belonged to Caesar.

如果保羅真的教導絕對順服羅馬，他為什麼因違抗其宗教和政治秩序而在羅馬監獄中度過多年？在使徒行傳 **17:7**，對保羅追隨者的控告是：「這些人都違背凱撒的命令，說另有一個王耶穌。」保羅的整個事工都是反帝國的。他宣告耶穌為 *basileus*（王）和 *Kyrios*（主）——這些都是屬於凱撒的頭銜。

VI. THE HEBREW PROPHETIC TRADITION: EBED YHWH / 希伯來先知傳統：耶和華的僕人

The Old Testament concept of the **עֶבֶד יְהוָה** (*ʿebed YHWH*, "Servant of YHWH") is central to understanding who the "Servant of God" in Romans 13 truly is.

舊約中**עֶבֶד יְהוָה**（*ʿebed YHWH*，「耶和華的僕人」）的概念，是理解羅馬書第13章中「神的僕人」真正身份的核心。

Isaiah 52:13 (Hebrew):

> הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד

Transliteration:

> *Hinnēh yaśkīl ʿavdī yārūm w'niśśā w'gāvah m'ōd*

Translation:

> "Behold, My Servant shall prosper, He shall be exalted and lifted up and be very high."

LXX Greek:

> Ἰδοὺ συνήσει ὁ παῖς μου, καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα

Transliteration:

> *Idou synēsei ho pais mou, kai hypsōthēsetai kai doxasthēsetai sphodra*

This Servant is "exalted" (**יָרוּם**, *yārūm*; Greek: **ὑψωθήσεται**, *hypsōthēsetai*) — the same language used of Christ in **Philippians 2:9**: "ὁ Θεὸς αὐτὸν ὑπερύψωσεν" — "God *super-exalted* Him." The **ὑπερ-** (*hyper-*) prefix is the same root as the **ὑπερεχούσαις** (*hyperechousais*) of Romans 13:1. The connection is direct: the "surpassing authority" of Romans 13:1 is the authority of the "Servant" who has been exalted above all—**Jesus Christ.**

這位僕人被「高舉」（**יָרוּם**, *yārūm*；希臘文：**ὑψωθήσεται**, *hypsōthēsetai*）——這與腓立比書 **2:9** 中用於基督的同一語言：「上帝將祂超升（ὑπερύψωσεν）到至高」。**ὑπερ-**（*hyper-*）的前綴與羅馬書 13:1 中 **ὑπερεχούσαις**（*hyperechousais*）是相同的詞根。關聯是直接的：羅馬書 13:1 中「超越的權柄」就是那位已被高舉超過萬有的「僕人」的權柄——耶穌基督。

VII. THE KINGDOM FOCUS: A TRUE DISCIPLE MUST BE AGAINST THIS WORLD / 國度焦點：真門徒必須與這世界為敵

The conclusion of Romans 13 makes the matter unambiguous:

羅馬書第13章的結論使這件事毫不含糊：

Romans 13:12 (Greek): "ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός"

Transliteration: *apothōmetha oun ta erga tou skotous, endysōmetha de ta hopla tou phōtos*

Translation: "Let us cast off the works of darkness, and let us put on the armour of light."

Sahidic Coptic:

ⲘⲀⲢⲚⲔⲰ ϬⲈ ⲚⲤⲰⲚ ⲚⲚⲈϩⲂⲎⲨⲈ ⲘⲠⲔⲀⲔⲈ. ⲚⲦⲚ† ⲇⲈ ϩⲒⲰⲰⲚ ⲚⲚϩⲞⲠⲖⲞⲚ ⲘⲠⲞⲨⲞⲈⲒⲚ

Transliteration: *Marn-kō je nsōn nn-ehbēue m-p-kake. Ntn-ti de hiōōn nn-hoplon m-p-ouoein*

Translation: "Let us cast off from us the works of darkness. Let us put on the armour of the light."

The word **ὅπλα** (*hopla*, "armour, weapons") is military language. Paul calls believers to be armed—not to passively submit to worldly power, but to **wage war** against the darkness. Compare **Ephesians 6:12**: "οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας" — "our struggle is not against flesh and blood, but against the rulers (*archas*), against the authorities (*exousias*)." Paul uses the same word *exousia* to describe the spiritual enemies of believers!

ὅπλα（*hopla*，「兵器、武裝」）是軍事語言。保羅呼召信徒武裝起來——不是被動地順服世俗權勢，而是要向黑暗爭戰。比較以弗所書 **6:12**：「我們不是與屬血氣的爭戰，乃是與那些執政的（*archas*）、掌權的（*exousias*）……爭戰。」保羅用了同一個詞 *exousia* 來描述信徒的屬靈仇敵！

Furthermore, **James 4:4** declares plainly: "ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν" — "friendship with the world is enmity with God." And **1 John 5:19**: "ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται" — "the whole world lies in the evil one." And Jesus in **John 15:19**: "εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ...διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος" — "If you were of the world, the world would love its own; but because you are not of the world...the world hates you."

此外，雅各書 **4:4** 明明白白地宣告：「與世俗為友，就是與上帝為敵。」以及約翰一書 **5:19**：「全世界都臥在那惡者手下。」還有耶穌在約翰福音 **15:19**：「你們若屬世界，世界必愛屬自己的；只因你們不屬世界……所以世界就恨你們。」

VIII. CONCLUSION / 結論

The traditional reading of Romans 13 as "submit to government" is a catastrophic misreading that has served the interests of empires for two millennia. When we examine the original Greek vocabulary—**ἐξουσία ὑπερέχουσα** (the surpassing authority), **διάκονος Θεοῦ** (servant of God), **λειτουργὸς Θεοῦ** (liturgical minister of God)—in light of their Pauline, Christological, and Old Testament usages; when we consult the Syriac Peshitta's remarkable rendering of ܪܒܘܬܐ (*rabbutha*, "greatness/priesthood"); when we consider the Sahidic Coptic tradition's omission of 13:1-6; when we observe that the chapter begins with submission to supreme authority and ends with "PUT ON THE LORD JESUS CHRIST"; and when we read the passage in light of the entire witness of Scripture—that Satan holds the *exousia* of worldly kingdoms (Luke 4:6; Revelation 13:2), that the early church was explicitly anti-imperial (Acts 17:7), that the apostles practiced civil disobedience (Acts 5:29), and that Jesus declared His Kingdom not of this world (John 18:36)—we are compelled to conclude:

將羅馬書第13章傳統地解讀為「順服政府」，是一個災難性的誤讀，兩千年來一直服務於帝國的利益。當我們檢驗原始希臘文詞彙——**ἐξουσία ὑπερέχουσα**（超越的權柄）、**διάκονος Θεοῦ**（神的僕人）、**λειτουργὸς Θεοῦ**（神的禮儀執事）——在其保羅神學、基督論及舊約用法的光照下；當我們查閱敘利亞文《別西大譯本》對 ܪܒܘܬܐ（*rabbutha*，「偉大/祭司職分」）的顯著翻譯；當我們考慮撒希底柯普特文傳統對 13:1-6 的省略；當我們觀察到本章以順服至高權柄開始，以「披戴主耶穌基督」結束；並且當我們在整本聖經見證的光照下閱讀這段經文——撒但掌握世俗國度的 *exousia*（路 4:6；啟 13:2），早期教會明確反帝國（徒 17:7），使徒們實行公民抗命（徒 5:29），耶穌宣告祂的國不屬這世界（約 18:36）——我們不得不得出結論：

Romans 13 teaches submission to Christ the supreme authority—not to Caesar. The "Servant of God" is Christ the Servant-King, not the emperor. And the true disciple, armed with the weapons of light, stands against the powers of this dark age, focused solely on the Kingdom of Heaven.

羅馬書第十三章教導的是順服基督——那至高的權柄——而非順服凱撒。「神的僕人」是基督那僕人-君王，而非皇帝。而真正的門徒，穿戴光明的兵器，站在抵擋這黑暗世代之權勢的一方，專一地注目於天國。

> ⲁⲗⲗⲁ ⲧⲥⲱⲧ ⲧⲏⲩⲧⲛ ⲙⲡⲉⲛⲭⲟⲉⲓⲥ ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ "But put on our Lord Jesus the Christ."

> ܐܠܐ ܐܬܦܫܛܘ ܒܡܪܢ ܝܫܘܥ ܡܫܝܚܐ *"Ella lbushōhi l-Moran Yeshuʿ Mshīḥa"* "But clothe yourselves with our Lord Jesus the Messiah."

> **ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν** *"endysasthe ton Kyrion Iēsoun Christon"* "Put on the Lord Jesus Christ."

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Soli Deo Gloria / 唯獨歸榮耀於上帝

Ⲇⲟⲍⲁ Ⲡⲁⲧⲣⲓ ⲕⲁⲓ Ⲩⲓⲱ ⲕⲁⲓ ⲁⲅⲓⲱ Ⲡⲛⲉⲩⲙⲁⲧⲓ